

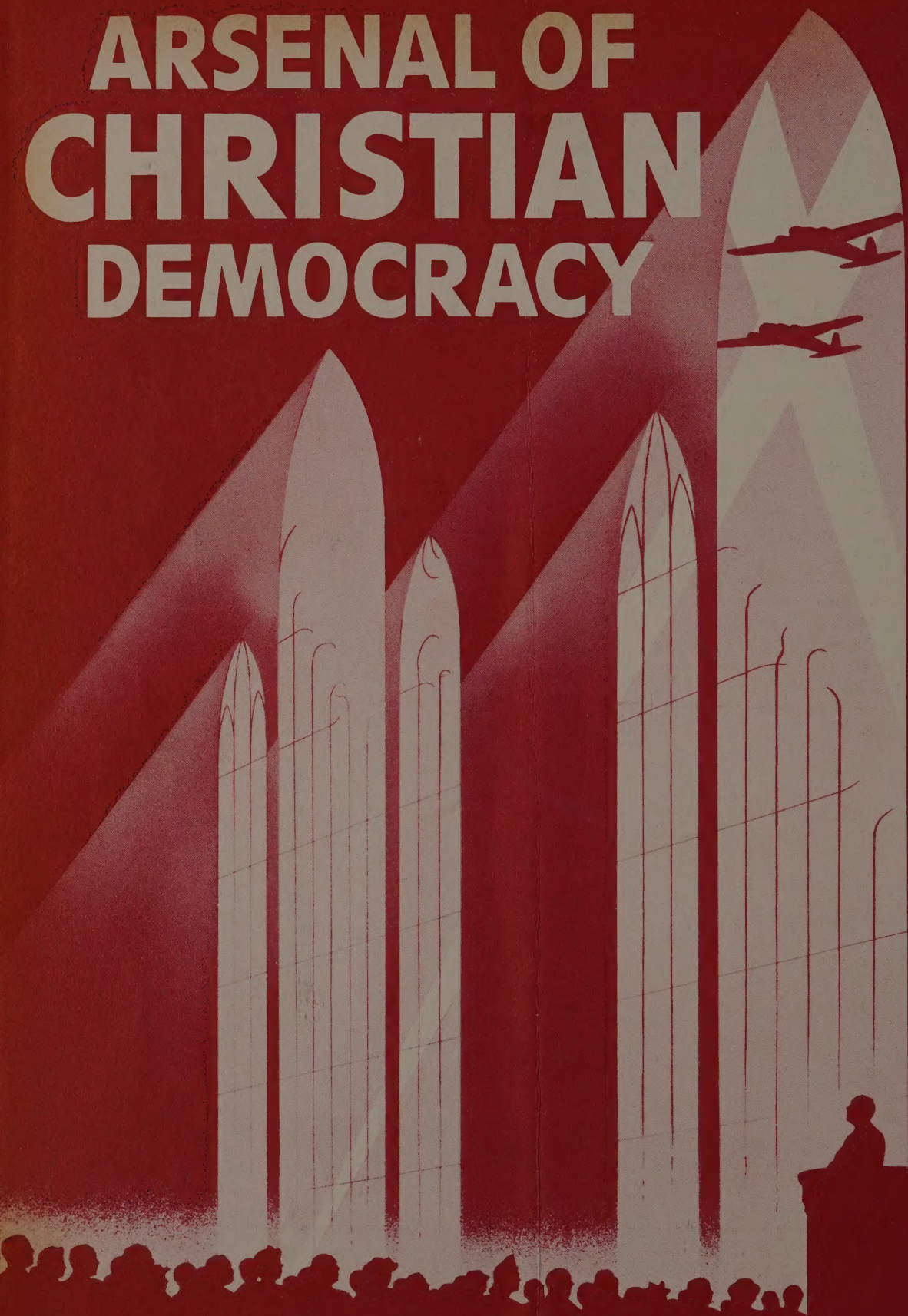


Forth

The Spirit of Missions

NOVEMBER
• 1941 •

ARSENAL OF CHRISTIAN DEMOCRACY



This Issue at a Glance

THE COVER: Out of the storm clouds of a warring world looms Christ, the way and the hope of peace. This month Churchmen and women throughout the country have an opportunity to indicate again their interest in and support for the cause of Christianity. The Every Member Canvass offers that opportunity.

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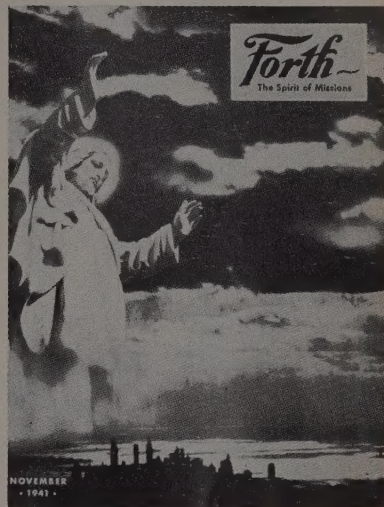
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FORTH QUIZ

The following questions are based on articles in this issue. Can you answer them?

1. How many dioceses of the Anglican communion are there in Africa?
2. What kind of American workers are flooding the Canal Zone today?
3. What proportion of students in the schools of the American Church Institute for Negroes are Episcopalians?
4. Why is Alaska, with only 60,000 inhabitants, among the foremost fields open to the Church?
5. Where are most of the foreign and Chinese staff of the Hankow diocese now working?
6. What is the only country that is farther than Liberia from any other work of the American Church?
7. What changes in the U. S. are making the domestic field a great opportunity for the Church?
8. Why can Latin America be called the "horseback field"?
9. Who now has charge of the hospital work in Japan's leper missions?
10. How many communicants does the Church have in the Philippines?
11. What different nationalities does the Church work with in Hawaii?
12. About how many baptisms take place each year in Dornakal, India?

Answers are on page 34

Editor: JOSEPH E. BOYLE



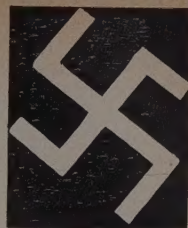
Peter Arno in "The New Yorker"

**November 11
A DAY OF PRAYER
FOR PEACE**

Almighty God, who art the father of all men upon the earth, most heartily we pray that thou wilt deliver thy children from the cruelties of war and lead all nations into the way of peace.



Which Do You Choose?



A MESSAGE FOR YOU AND EVERY MEMBER OF THE CHURCH

by

H. ST. GEORGE TUCKER

The Presiding Bishop

*I*N times like the present, when brute force is pitted against brute force and great mass movements are prevalent in all of the major nations, individual personality tends to lose its identity and therefore its importance. The individual is swallowed up, as it were, in the great political and economic schemes being fostered.

Such circumstances naturally detract from individual incentive and it is easy to "let down," to cease feeling the importance of one's own small part in the scheme of things. This is one phase of the psychology of the present national and world crisis. It is an essential consideration in the Christian Church's position in this crisis.

One of the obvious results of such a situation is that men are asking today as never before whether the Christian Church has any real contribution to make to the world under conditions such as those now prevailing. The answer to this depends not so much upon the amount of money we give to our Church's work or upon the work of our clergy and missionaries, but upon the Christian character of our people.

The real question then which each of us must ask ourselves is this: Is Christianity a religion which really lifts the level of our human lives under Twentieth Century conditions? And this: Is Christianity, through us, able to make a stand against the downward pull of our human passions and hatreds and to bring into one peaceful whole all the conflicting elements of modern society?

* * *

*O*N each of us is placed a great responsibility at this time. For the future of the Christian cause and of Christian civilization for the next thousand years is probably being wrought not so much by what is happening on the battlefields of Europe as by the actions of men and women who call themselves Christians here in the United States and elsewhere.

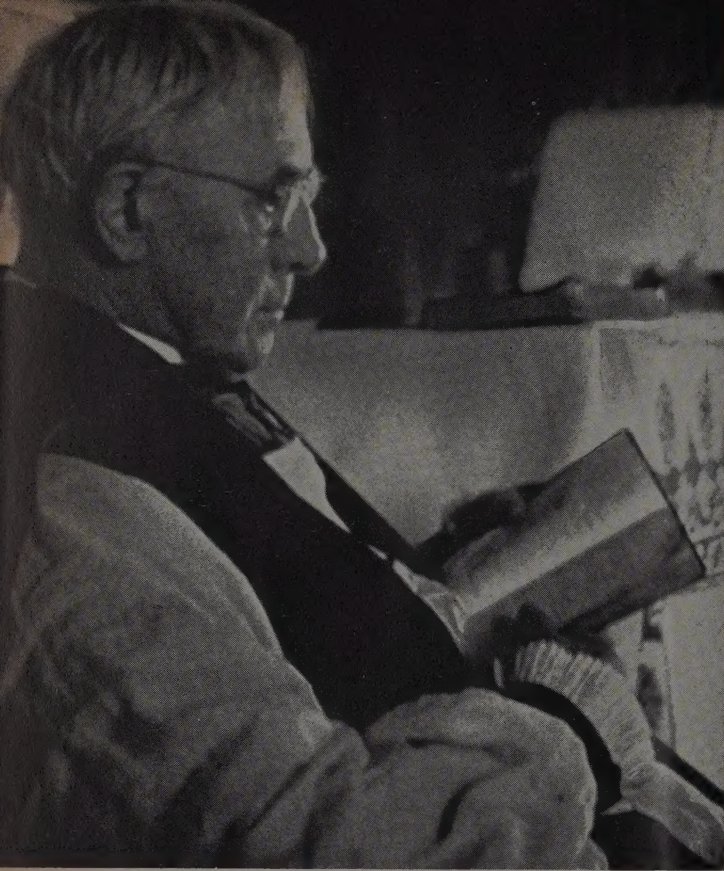
If we fail in our Christian duties at this moment in history, we may contribute to the failure of the Christian way of life throughout the world. If on the other hand, we stand fast and uphold Christian principles through our daily actions and dealings with others and through our wholehearted support of our Church, we

will send forth a stream of influence which will have its effect in ways which we cannot possibly know. And working together, as Christian men and women, we can send out into the world a flood of influence which will determine the future of mankind.

* * *

*T*HIS month in most of our parishes throughout the country, the annual Every Member Canvass will take place. This is a call not alone for money. It is a call that we give of ourselves; that we share all that we have and all that we are in the cause of Christ in order that the Cross and not the swastika or some other insignia may be the dominant symbol in the world.

It is no time for indecision. The need of a Saviour for the world is obvious and is urgent; it demands that we demonstrate by our individual examples that Jesus Christ is capable of being that Saviour and able to meet conditions of our war-distressed times. The opportunity is here. It is now. We must prove our faith in Jesus Christ by our individual lives or else we must face the possibility of a world dominated by ruthless force and dictators.



For nearly a half century, Bishop Peter Trimble Rowe, of Alaska, who celebrates his 85th birthday on November 20, has traveled the trails of the North. From Ketchikan to Point Barrow and from Unalaska to Nabesna there is not a trail he has not trod and scarcely a stream that has not reflected his camp fire. Oldest active bishop in the Episcopal Church and Bishop of Alaska since 1895, his jurisdiction includes 500,000 square miles over which he travels constantly. He has seen the Forty-Mile and Circle come and go. He has witnessed the rise of Dawson, Fairbanks, Nome and Ruby and a dozen other lesser camps, and has supervised the building of churches, hospitals and missions throughout this empire of the North. In his years of ministering to the whites, Indians and Eskimos who live in this vast sparsely settled territory, he has followed dog teams to all the out-of-the-way corners of Alaska and has snowshoed over more summits than many of the veteran prospectors.

ALASKA today is welcoming many Churchmen among the officers and men of the American armed forces now stationed there. Among these is Brigadier General Simon B. Buckner, Commander of the Alaska Defense Force whose headquarters are at Fort Richardson, near Anchorage. Another Churchman stationed at this fort is Chaplain Frederick G. Jennings who, in addition to his military duties, is finding time to assist the Rev. Warren R. Fenn at All Saints' Mission.

Here in this sparsely settled but highly valuable piece of North America, are found some of the Church's most pressing problems.

Poverty and a scattered population make the missionary's work particularly difficult. In the whole territory of 586,000 square miles there are only 60,000 inhabitants whose main source of income is derived from fishing, canning, and hunting. Vast wealth lies hidden beneath the surface of the earth

but awaits capital for its development. To reach any number of these people the missionary must travel far through rough, undeveloped regions and his means of transportation often will include dogsled, snowshoes and boat.

Many of the Eskimos and Indians in these Arctic villages never have seen a bishop or a priest and much of the religious work is carried on by lay readers, many of them natives. But recently the Church has sent three new workers into this field. Among these is Miss Julia Andersen, formerly a member of the Liberia staff, who is now stationed in Anvik. It was Christ Church in Anvik that was founded in 1887 as the first Episcopal mission by the Rev. John W. Chapman. The present rector is his son, the Rev. Henry H. Chapman.

Miss Louie-Dean Virgin, of Pittsburgh, another new appointee, has been assigned to duty at St. Mark's mission in Nenana, where the Rev. Wilfred Files recently has built a new

church almost entirely with his own hands.

The third new arrival in this northern continent is Dr. Lulu M. Disosway, for fifteen years a member of the staff of St. Elizabeth's Hospital in Shanghai, China. When the situation in Shanghai forced Dr. Disosway and others of the hospital staff there to evacuate, she offered her services to the Hudson Stuck Memorial Hospital at Fort Yukon. This institution, founded in 1908 by the late Dr. Grafton Burke, had been without a resident physician and surgeon for a year. The hospital, which has complete X-ray and operating equipment, is the only one in a thousand-mile area. The Church owns and operates one other hospital in Alaska—the Bishop Rowe General Hospital at Wrangell, on the southeastern coast.

Fort Yukon, the oldest English-speaking settlement in Alaska, is also the site of the earliest Anglican mission in that territory. Here the Rev. Rob-

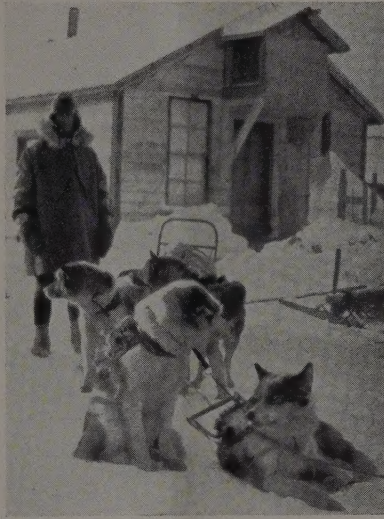
Alaska Welcomes Armed Forces

MANY CHURCHMEN AMONG AMERICANS STATIONED IN NORTH

ert McDonald, later to be the Archdeacon of the Yukon, came in 1862 and began a long and memorable ministry. Pupils of St. Stephen's Church in this settlement heard recently about the children who are refugees from the war zones and sent an offering of \$10.50 to the Bishop of Ohio to be used to care for a child refugee in that diocese.

The Yukon country has other missions: Fairbanks, Tanacross, Eagle, Allakaket and Tanana. Allakaket has the only church which is for both Indians and Eskimos. Familiar names to Churchmen who have gone on FORTH's annual tour to Alaska, are these towns on the coast: Ketchikan, which has the only Indian clergyman in the territory—the Rev. Paul J. Mather; Wrangell, Juneau, Sitka, Valdez, Cordova, Seward and Anchorage. In Juneau, capital of Alaska, is Holy Trinity Church, the pro-cathedral of the Missionary District.

Arctic Village and Tigara, two small settlements far to the north and within the Arctic Circle, have missions. St. Thomas' in Tigara is the only mission which is for Eskimos alone. It also serves as the headquarters of the Ven. Frederic W. Goodman, archdeacon of Arctic Alaska. Dr. Goodman reports that the excavations which the American Museum of Natural History are conducting on the premises of St.



Bishop Bentley ready for the trail after a visit to the mission at Eagle.

Thomas' confirm the antiquity of the "first culture" believed to have flourished here two thousand years ago. There is growing evidence, too, he says, that many succeeding cultures, probably eight, have occupied this site during the last two thousand years.

Bishop Bentley, who with Bishop Peter Trimble Rowe directs the Church's work in this vast country, spent most of the summer at Fort Yukon acting as minister-in-charge. Traveling in his small boat he visited

many of the villages and camps along the Yukon between Fort Yukon and Tanana.

Alaska is among the foremost fields open to the Church for although it now has a population of only 60,000, like Africa, it is a "continent of the future," and most authorities estimate that some day it will support a population of 10,000,000.

"Victory" Address, November 9

"This is the Victory" will be the title of the Presiding Bishop's nationwide radio address Sunday, Nov. 9, at 10 A.M., E.S.T. The address will mark the opening of this year's Every Member Canvass throughout the Church and great significance is attached to it. Arrangements will be made in many parishes to hear it in church, parish house and home groups. Canvass groups especially are urged to meet together to listen in. The address will be over the Columbia Broadcasting System nation-wide network.

An Episcopal rector, the Rev. Elsom Eldridge, of St. Matthew's Church in Fairbanks, Alaska, has persuaded the authorities at the University of Alaska to change Sunday meal hours so that students may attend Church services. The organization of Episcopal students which the rector has started, is the first Christian work on the campus.

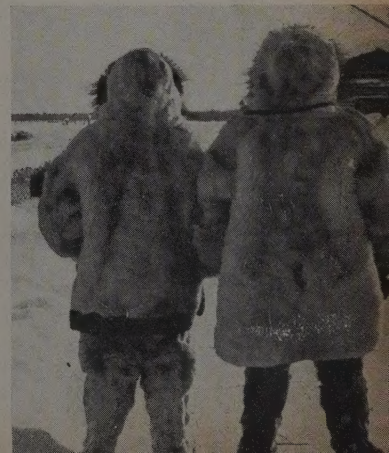
Indian mother arriving at Hudson Stuck Hospital.



Indian boys and girls at St. Mark's in Nenana enjoy a picnic on one of the warm days of Alaska's short but welcome summers.



Two little Eskimos on the trail who turned out to be camera shy.





(Left) Canal's color guard; (center) lepers receive Church booklets; (bottom, left) St. Paul's, Panama.



Defense Projects Start

NEW TOWNS SPRINGING UP AS UNCLE

FOR the third time in its brief but significant history, the Panama Canal Zone is a bee hive of activity. This tropical American outpost in the very center of the New World, is being flooded today with soldiers, sailors, doctors, nurses, teachers, architects, engineers, mechanics and clerks. Uncle Sam is increasing the capacity and security of the Canal by strengthening tremendously its military and naval defenses, and the Zone is a fine illustration of American effort at its best in meeting the present emergency.

The entire region is experiencing a "boom." New towns are springing up throughout this section which, during the last ten years, has grown faster than any other area under the Stars and Stripes.

"In some respects in this boom period our work is more difficult," writes Bishop Beal, "especially in the West Indian congregations. So many are employed, and are employed such long hours, that it is not easy for them to get to church or to attend meetings of parish organizations. We are trying to build up the giving of all our congregations and are succeeding in pretty fair measure in most places. This district gave generously for Aid-to-British-Missions.

"The West Indian people are intensely pro-British and are loyal to the United States. It is a gratifying thing that in this emergency the United States has a labor force here which cannot be swayed by agitators and is very dependable. A tribute should be paid the West Indian people here. Our white congregations are, of course, absolutely loyal and are living and working closer to the front line of danger than any other group of



An American aeroplane carrier arrives in the Miraflores Lock filled to capacity with men and planes.

American civilians. Our white women are doing a fine amount of Red Cross work and the officers and enlisted men are a high type of American manhood."

People in the United States usually think of the Army and Navy in connection with the Panama Canal, Bishop Beal says, pointing out that the "Church's chief responsibility is toward the permanent civilian population, both white and colored," for the Government provides chaplains for the armed forces. White American civilians number about 20,000, while nearly 20,000 British West Indians live in the Zone.

These civilians are on a front line of national defense at a vital place and need the backing and friendship of the Church. For nearly two years the Zone has been almost on a war basis. The approaches to the Canal are patrolled by sea and in the air for a thousand miles. Every ship makes the Canal transit under an armed guard,

"Boom" In Canal Zone

STRENGTHENS IMPORTANT SOUTHERN OUTPOST



Children of many nationalities play and work together harmoniously in the Canal Zone's Church schools.

while maneuvers are held constantly in the jungle, on the sea, and in the air.

The Church, recognizing the need for its services in this area, has sent the Rev. Albert M. Harmon of New York City to help Bishop Beal care for the growing population. Mr. Harmon, who was graduated from General Theological Seminary in 1938, will be stationed at Christ Church in Colon.

When work first was started on the Canal several decades ago, about 40,000 British West Indians were imported for the original construction work and these settled in Panama. Most of the laborers were members of the Church of England and have been ministered to in their new home by the Episcopal clergy. There are five churches for these people within the Zone proper; St. Mary the Virgin at Mt. Hope, St. George's near the Gatun Locks, St. Simon's at Gamboa, St. Peter's at La Boca, and St. James' at Red Tank. In Panama, historic Christ Church at Colon, and St. Paul's

(Right) St. Luke's Cathedral, Canal Zone; (center) Women of St. Mary the Virgin, Mt. Hope; (bottom) on parade ground.

in Panama City, with out-stations, minister to the West Indians.

White persons are served by two congregations: at Ancon on the Pacific side, by the beautiful Cathedral of St. Luke's, close to Gorgas Hospital, and at New Cristobal on the Atlantic side, by the Church of Our Saviour.

The Church conducts services in the Canal Zone district in three institutions: the Palo Seco Leper Colony, the Canal Zone Penitentiary at Gamboa and the Corozal Insane Hospital and Home for Old People—where many of the patients are communicants. In Bella Vista, a suburb of Panama City, the Church maintains a children's home which at present cares for about forty girls of ten nationalities.

It is planned to teach these girls, outside their school hours, such things as sewing and dressmaking, cooking, waiting on table, washing dishes, and making beds. Some of this work the girls already are doing. They make their own beds, work in the kitchen, and do cleaning work.

The Missionary District of the Canal Zone has more persons in it under the care of the Episcopal Church than any one of forty-eight dioceses and sixteen missionary districts in the United States, and it contains more square miles than any jurisdiction on this continent. It also has the fewest clergy, for there are only ten clergymen, each ministering to five times as many baptized persons, on the average, as their fellow workers in the United States. Here, indeed, is another field which challenges the Church for, whatever happens, the next half century will see a large population in the Canal Zone and great opportunities will be open for religious, educational and social service.





America, Everyman's Land, in town and country, east and west, offers endless opportunities for the Church's work.

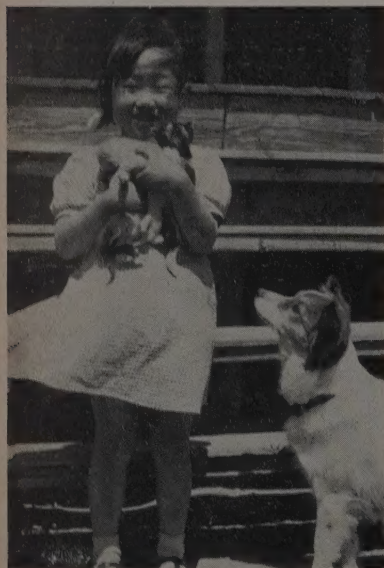
Gend

A LARGE part of the population of the United States," says Wm. Allan Neilson, "still professes the Christian faith."

This is an unexpected way of summarizing the matter, but the knowledge that many millions of American men and women are not active in any kind of Church life, while millions of children are without any religious training, gives point and impetus to the work of all parishes and especially to work in domestic mission fields.

In continental United States the Episcopal Church has about 7,200 parishes and missions, over 2,000,000

This Mid-west farmer's child welcomes a visit from priest in charge of near-by mission.



America's "Face-Lifting

RESETTLEMENT, RECLAMATION ACTIVITIES CREAT

members, of whom about 1,500,000 are communicants, and 450,000 children in Church school.

Every diocese, even the oldest and most urban, has missionary work of its own, sometimes in scenes quite as "rural" as anything on western prairies. Generally speaking, however, areas referred to as domestic mission fields are now far west of the Mississippi, a change from 1841 when Georgia and Delaware were having their first bishops and Jackson Kemper was missionary bishop of Missouri and Indiana. There are 75 dioceses and only 14 domestic districts, but the districts contain more than a third of the country's area.

Although Europe and the Orient now loom large in the attention of the world, tremendous changes are taking place in the United States. Not only are the defense projects creating enormous new communities of men away from home but reclamation and resettlement activities are changing the face of the country, creating new towns and cities, every one of which is a potential source of strength for the Church if only the opportunities thus presented can be taken up promptly.

One of the most striking is the new \$20,000,000 airport planned at Galena,

Wash., seven miles from Spokane, with workshops to employ between 3,500 and 6,000 men, many of them married. The field is also to serve as terminus for all Alaska air travel. This substantial new community will be but one of at least four places in the missionary district of Spokane where the bishop, Edward M. Cross, could use a portable chapel.

Other forward steps, already in process or soon to start, or at least receiving careful study, include new churches in Wyoming, reaching unchurched communities; repairs, desperately needed, for Church property on the South Dakota Indian reservations; new plans for work at the Navajo mission, Fort Defiance, Ariz., under the superintendence of the Rev. Cecil Harris. A group of three lively fast-growing towns, farming centers, in the diocese of Sacramento, have been surveyed and explored by a woman worker, Virginia Gesner, for the past year, and now need a resident priest. A college town in New Mexico needs a resident clergyman, who would also minister in another town near by.

Negro parishes and missions, not only in the southern dioceses but in such places as Portland, Ore., Denver or New Haven, are ministering to



chool house, high in western mountains, is loaned for Church school.



Missionary's car has arrived, bringing books for country children.

rogram Beckons Church

W TOWNS, OFFER CLERGY NOVEL OPPORTUNITY

thousands of colored Churchmen and teaching their children. Christ Church and Industrial School, Forrest City, Ark., and St. Barnabas' Mission, Jenkinsville, Upper South Carolina, with the group of missions under its care, are among the Negro missions that are stepping forward. Most notable, perhaps, is the achievement of the big Negro parish, St. Agnes', Miami, South Florida, in starting a mission at the new federal housing project near by.

A large proportion of the hundred women on the National Council staff in the United States are in southern mountain communities, working to improve the standards of health, education and religion in their neighborhoods.

Forward steps among Oriental groups in the United States are to be noted in the dioceses of California and Olympia. For the first time, a Filipino, the Rev. Placido Palmejar, recently ordained deacon and now on the staff of the Church of the Advent, San Francisco, has been assigned to start work among the thousands of his countrymen in California.

The first unit of the new quarters, provided from the United Thank Offering for the Chinese mission in Oakland, will be started soon. Japanese

farmers, mostly Buddhists, in the White River Valley near Seattle, are so much in sympathy with the work of the Church among their children and young people that they are pledging \$5,000 toward the mission at Kent, where a new building is to be erected. Joseph Kitagawa, brother of the Japanese priest in charge of this work, has entered the Divinity School of the Pacific. In Los Angeles, St. Mary's Japanese mission has a new curate, the Rev. John H. M. Yamazaki, son of the priest who has been in charge of this mission since 1913.

There is need of an ordained Mexican missionary to work out from St. Anne's Mission, El Paso, Texas, among the many Mexicans along the border.

Any survey, however brief, of the whole domestic missions field makes clear the truth of the Rev. Dr. George Wieland's repeated statement that "more men, more money, more travel" are needed. As head of the National Council's domestic missions department he has visited nearly every district, and many dioceses as well. The vision of a truly Christian country, such as every Churchman would gladly see, shows plainly how and where all Churchmen must help to bring about that result.

Youth Reunion Week

Thousands of the Church's young people returning home from schools, colleges and jobs for Christmas vacation, will observe "Reunion Week," Dec. 28-Jan. 4. During this week they will gather for special worship services, personal talks and social events. Soldiers home on leave for the holidays also will participate in these activities.

According to the National Council's Youth Commission, which will provide material to promote use of the plan, this observance is aimed "to strengthen ties between young people and their home parishes."

Two Church children in the South know all about the many joys of country life.





Child in Church nursery school, Sophiatown, South Africa

A CERTAIN Indian village called Gangapur, on a river bank, has neither church building nor any resident Christians as yet but when Bishop Richard Acland of Bombay visited there, on behalf of the diocesan bishop of Nasik who was ill, he found more than 100 people awaiting confirmation, and nearly 200 communicants.

This large number had come in from surrounding villages, some of them many miles away. They illustrate the way the Church of India is growing from village to village, little groups here and there, most of them not yet numerous enough to support a minister of their own, but visited and

Girl Guides from Singapore church take time off for recreation.



Holy Cross College, Rangoon, is a clergy training school in Church of India, Burma and Ceylon.

British Missions Carry

WORK IN ALL FIELDS RECEIVES IMPROVEMENT

carefully taught by the hard-working and constantly traveling Indian priest. In a high-walled courtyard, partly roofed over, without any of the help provided by Christian architecture or beautiful church furnishings, the Bishop had confirmation and the Holy Communion, finding these country Christians well prepared and reverent.

The lay people are trained to be missionaries. From a Dornakal station the Rev. B. S. Batty writes: "I frequently go with the people here on moonlight evangelistic trips. The men come in from a long day's work in the fields, and after a hurried meal they tramp off to neighboring villages. Last night fourteen went to one place where we sang hymns and had prayers

and some short talks. As a result of this and similar visits the people of several villages are most eager for instruction." Dornakal has around 9,000 baptisms in a year.

These are but examples of how British missions have been going ahead, all around the world. "Advancing in all directions," is the report from an archdeaconry in the central African diocese of Zanzibar, and the words may be taken as a brief but comprehensive report on British mission work everywhere.

Hindrances, of course, are many. Some grow out of the war, with doctors and nurses called away from their stations, and new appointees prevented from reaching their fields, though a good number have gone out or have been able to return to work after furlough. Delays and uncertainties are caused by irregular mails.

From every part of the world come words of appreciation for help rendered by the \$300,000 given by American Churchmen and the \$25,000 gift from the United Thank Offering. "It is the American gift that has helped us to keep our heads above water," says British Honduras. "Only this has enabled the Society for the Propagation of the Gospel to pay our grant in full," writes Guiana. "The amount

Glimpse in dental clinic at a medical mission in Gaza.





Playtime in a Church high school in Central Province of India offers new life to these children.

On Despite Hostilities

FROM AMERICAN GIFT OF \$300,000.

of our shortage, desperately needed, would have been almost exactly 6,652 pounds, and this amount is our share in the fund from America," the Universities Mission to Central Africa has discovered, with relief.

Aid to forty missionary dioceses overseas is only part of the great work carried on by the Society for Promoting Christian Knowledge. The sum of 722 pounds as the first portion of the Society's share in the American gift will help in many ways.

All the British missionary bishops are urging their own people to do the utmost to help themselves. "The American help does not mean that we can slacken off in the slightest degree," warns the London office of the U.M.C.A. "It is possible to cut down expense for a while," Bishop Walter Baddeley reports from Melanesia, "but the missions are under a heavy burden even in normal times and could not continue long on restricted lines without loss in results."

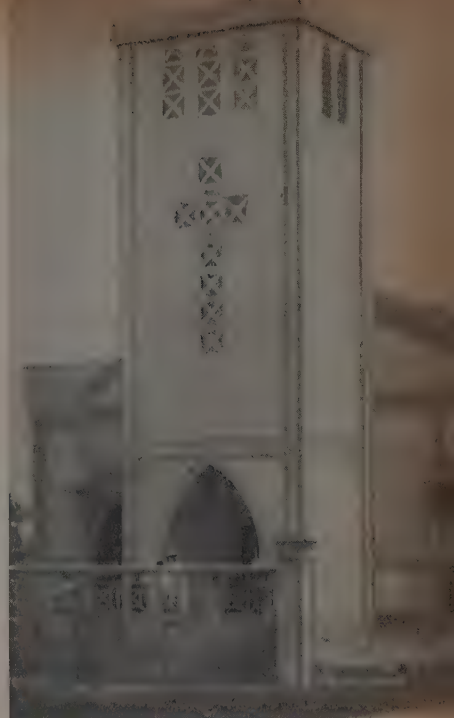
Meanwhile, new bishops, new churches and other mission buildings, new missionaries and new Christians are to be found in every land. In China's war-time capital, Chungking, where bombing has been long-continued and frightful, the new English bishop, Kenneth Bevan, has held the

first confirmation for the congregation that has grown up among refugees, war-time residents and government officials.

In Delhi, India's great capital, St. Stephen's College, aided by the S.P.G. and the Cambridge Mission to Delhi, celebrated its sixtieth anniversary this fall by moving into new buildings, which have been progressing even in war time.

Altogether, as each day goes around the world, each morning looks down on a goodly fellowship of many races, speaking in many tongues, in dioceses overseas, with about 150 bishops, British or native-born, hundreds of British clergy, physicians, nurses, teachers, thousands of native-born

District nurses start their rounds in occupied China.



Madagascar, off coast of Africa, has British Missions.

workers, and hundreds of thousands of Christians.

"We face another year with boldness and confident faith in the goodness of God to continue the work He has begun in us," writes a British mission secretary in London. He had just received an offering sent by a London woman whose husband was in hospital, whose only children, a son and daughter, had been killed when their house was destroyed by a bomb. The offering came from the children's missionary box which they had always filled each year. The box had vanished when the bomb fell, but the money was recovered from the ruins and sent in as usual.

Many blind children in Burma are taught in a Church school.





Refugees learn a trade in a cooperative. Kukan photo.



General Chiang Kai-shek and his wife as Rey Scott shows them in "Kukan," his famous movie of China today.

BISHOP William P. Roberts of Shanghai is envying the cats, or at least he envies their multiple personalities as work in China gets more and more crowded and complex. "Life is full of a number of things," he writes. "We need nine lives at least to do it justice."

One of the Bishop's newest chores is chairmanship of the American Advisory Committee, which was organized in 1930 to deal with flood and famine relief; since 1937 its members have been tireless in relief of suffering caused by the war. The first and only chairman has been Major Arthur Bassett, now retiring after thirty-five years in China, and to succeed him, Bishop Roberts was elected "unanimously and heartily."

Among his more usual duties, Bishop Roberts directs a diocese (Shanghai) now largely "occupied" by the Japanese military, from which many of the American staff, especially the women, are temporarily withdrawn at request of the American State Department. In spite of these abnormal conditions, St. John's University is flourishing in Shanghai; eighteen day schools enroll 3,000 children, three times as many as before the war; the hospitals continue their endless works of mercy; and the churches and Chinese clergy minister to many faithful people in the troubled cities and villages.

China's War Work Call

FLOOD, FAMINE, AND ISOLATION ARE AD

A three-year-old child, tied to a post within reach of a bowl of gruel and so left all day long while his mother worked at pulling a ricksha, is but one example of the need for "relief." This was in Yangchow, where the Rev. Stephen Green has been able to open a little day nursery for this baby and others in equal distress.

Several of the Shanghai staff have gone out west to work in free China where the romance of their travels through "Marco Polo country" and the excitement of their new surroundings can hardly make up for their discomfort and isolation, but all sound gay.

Nearly a thousand miles up the Yangtze River, Bishop A. A. Gilman of the Diocese of Hankow continues a serene existence under curious and in many ways exasperating conditions. Life directed by military authorities foreign to the land is no fun anywhere.

A recent minor annoyance was a pump intended for flood relief which, at a time when there was no possible chance of the river flooding, was installed right in the middle of the



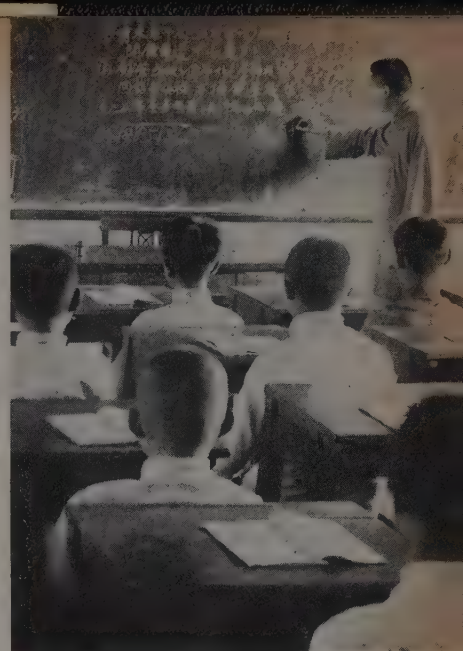
Rt. Rev. Robin Chen, assistant bishop of Anking, travels far and has many adventures.

busiest traffic road. This hardly came under Bishop Gilman's episcopal functions but it disturbed him mightily as chairman of community service for the Hankow Rotary. At a meeting when the Japanese military and naval representatives were present, the Bishop called for action in removing the needless traffic obstruction, and in a few days the pump had disappeared.

Nearly all the foreign staff and most of the Chinese staff of the Hankow



Boone Library School, destroyed here in one of Chungking's hundred bombings, will rebuild in a safer place. Kukan photo.



Yangchow children are among 3,000 in Shanghai diocesan day schools.

For the Cat's Nine Lives

DIFFICULTIES IN "MARCO POLO COUNTRY"



West China child, tending family buffalo, has a good excuse for missing school.

diocese are working in free China. At Chennan, on the Burma Road in Yunnan Province, the combined secondary schools from Hankow and Wuchang are entering their fourth year of refugee life. Conditions are really hard for them, and for the Chinese faculty and the three or four Americans who are looking after them, but they will not admit it. "We are really very comfortable," writes Arthur Allen from Chennan.

Isolation makes it difficult to get supplies. "Some of us wear ragged clothing and look like beggars," reports one of the Chinese. Many of the students are far from home, if their home still exists, and the cost of living is high.

Older boys and girls are in Hua Chung College at Hsichow, also in Yunnan Province. Here, too, the living conditions are downright hard, though, judging from letters, the great beauty of this ancient but newly rediscovered countryside is a comfort, and the fact that the college has a contribution of great practical value to make to Chinese life is a stimulus.

The famous Library School, formerly in Boone Library, Wuchang, the first modern library school in all China, migrated to Chungking and recently met with one of the few great disasters that have befallen the Church's work. In one of the many savage air raids which have assaulted this war-time capital, the building which housed the Library School was totally destroyed. There were no injuries because everyone had time to reach a shelter, but

along with the building went all clothing and furniture and all the equipment so painstakingly gathered for the school by the director, Mr. Samuel Seng, and his associates. Hard on the heels of this sad news came a jubilant letter from Mr. Seng saying the Chinese government has made an appropriation toward replacing the school in a safer place. A new class of twenty students has been enrolled.

Under the Chinese clergy and three or four Americans, both in free China and in Hankow and Wuchang, the Church is ministering to many congregations. Medical work goes on in the Church General Hospital, temporarily in Hankow, and in clinics across the river at Wuchang among thousands of refugees who are still struggling pitifully to resume some half-way normal life.

Bishop Lloyd Craighill, in the third American diocese, Anking, still has the military lines dividing his jurisdiction, with a terrible bandit-ridden no-man's-land between.

His assistant Chinese bishop, Robin Chen, crossed it on his way to the flourishing center of new work at Maolin. He and a carrier coolie and an old countryman guide waded through ponds with the water almost over their mouths, in order that the lotus leaves might hide them. They went over mountain trails and cross

(Continued on Page 33)

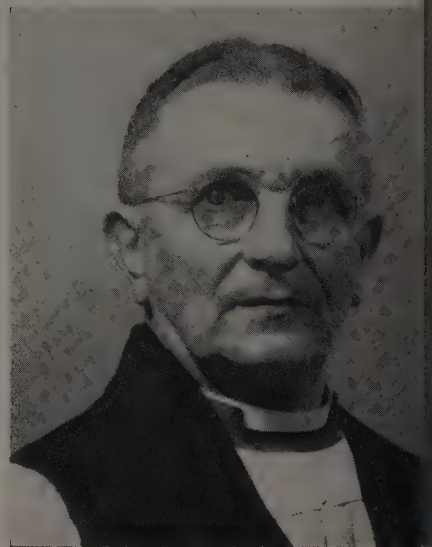
Horses Carry Bishop

BULK OF SISTER REPUBLICS' POPULATION

THE English language seems to have no one convenient word to describe that group of countries in the Church's mission field which includes, for example, Mexico, Brazil, and Cuba. Latin-American, Spanish-American, Caribbean, West Indian—no term is exact but everybody knows what is meant.

Thought of on the surface, the countries seem much alike but on second thought they show a wide variety of life. Here are Haitians speaking French, Brazilians speaking Portuguese (and Brazil has also a large Japanese colony), West Indians speaking beautiful English, business men from the States speaking American, and such a group as the San Blas Indians, speaking whatever they do speak. Moreover, although Cubans, Dominicans, Puerto Ricans and Mexicans all speak Spanish, each race or nationality has its own qualities.

Perhaps the one thing that the largest number of them have in common is poverty, and this is a matter of direct practical concern to people who contribute to the Church's work there, because the poverty is reflected tragi-



Charles B. Colmore, Bishop of Puerto Rico since 1913.

cally in the small salaries of the clergy and the teachers in Church schools. In lands where there has been over-emphasis on one or two industries, with the resulting seasonal unemployment, the people have little money to contribute to their Church, and yet in those same lands the provision for education and health lags far behind the need, and the tasks before the Church are enormous.

All the bishops need more clergy. Their fields are staffed almost entirely by native-born men. Money is needed for training new recruits, for augmenting the less-than-a-living wage of many clergy now in service, and for supporting new workers. Brazil has five men awaiting ordination and placement. Haiti has recently acquired two much needed new priests.

Parish day schools are important in nearly all these fields. Many of the teachers have taught for years, heroically, on smaller salaries than they could get in other work, and handicapped by extremely poor equipment. About 5,000 children are in the parish

(Top) Haitian church overflows for a confirmation. (Left) St. Margaret's School, Pelotas, marches in a national holiday parade. (Below) Mexican Churchmen have built nearly all their own country churches.



Over Latin-American Field

VES IN ROADLESS RURAL VILLAGES

schools in this group of missionary districts. From the Virgin Islands the Rev. Hubert M. Piggott writes, after twenty years' experience in teaching: "The Virgin Islands need well equipped parish schools. Religion cannot be taught effectively through the public schools, even when the clergy are permitted to visit there. The facts of Christianity may be taught that way, but not the practice." Mr. Piggott, born in Barbados, reaches eight towns, working among thousands of British West Indians, most of whom, like himself, were brought up as Anglican Churchmen in their native islands.

A new church for St. Stephen's Mission, San Pedro de Macoris, in the Dominican Republic, and one at Vertientes in Cuba are bright achievements of recent months. This Cuban mission, like most of the missions in this whole area, reaches a great number of people who love the Church but are too shy or feel they are too poorly clothed to enter the Church building. They gather by dozens around the door, which gave the Ven. J. H. Townsend an idea in designing the new church. He added an extra door, half way down the side wall. The crowd of timid but earnest lookers-on has been doubled.

The whole field, of course, with its 30,000 communicants, is almost wholly rural; Brazil has almost the only city churches, except those in the various capitals. It might be called the horseback field. Bishop Salinas in Mexico needs ten days on horseback to visit a group of his mountainous roadless villages. Some of the clergy in Puerto Rico, Cuba and Brazil can reach their outlying missions only on horseback, partly because of the cost of maintaining a car but more because the missions are not on any highways that a car would consider. Of Puerto Rico's nearly 2,000,000 people, hardly one-fourth live in towns. The Roman Church in all these countries has centered its efforts largely in towns and cities; the countryside has thousands—

millions, indeed—untouched.

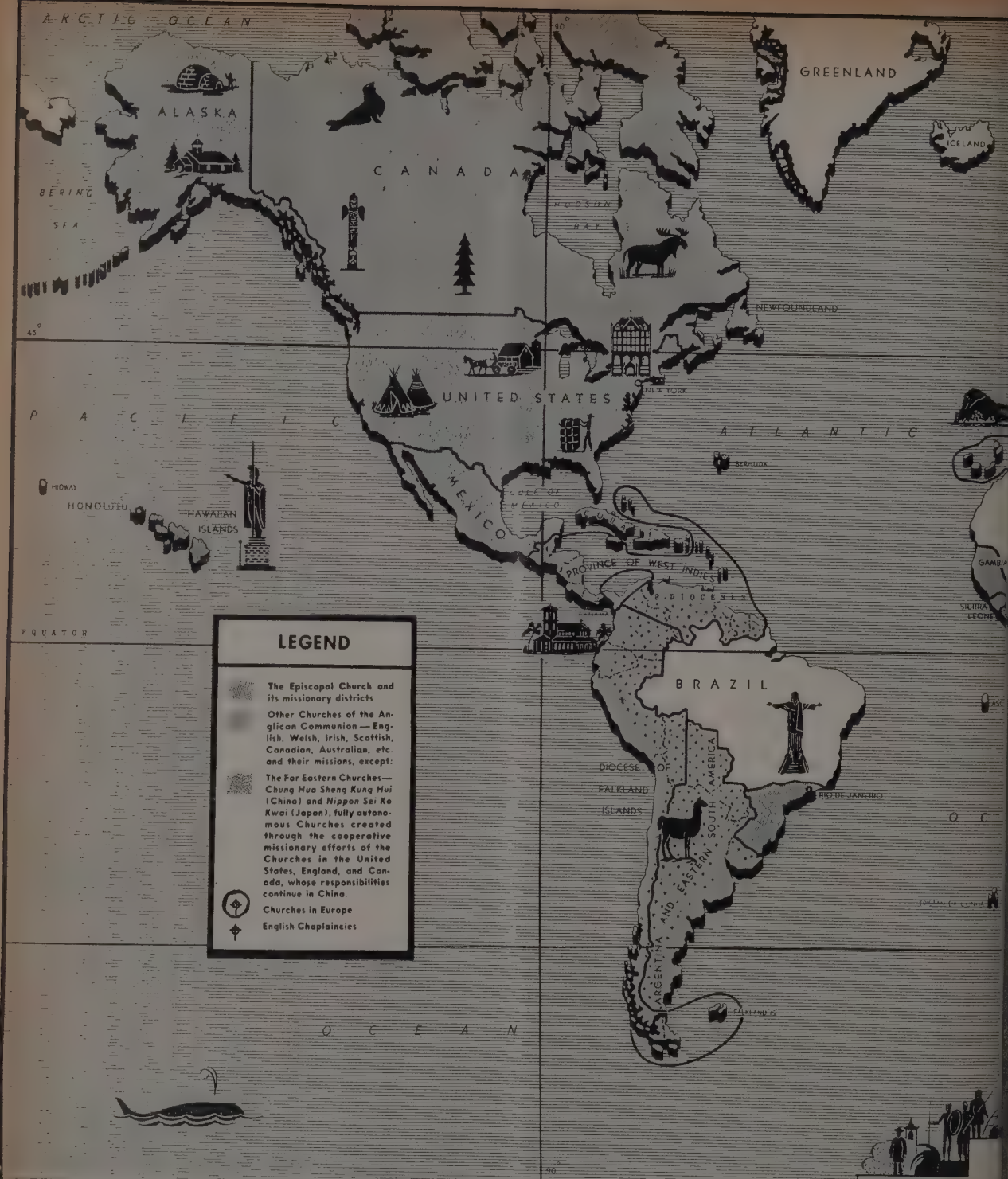
One of many appeals received by Bishop Salinas came to him after a man from the little village of Santa Catarina had walked along the street in Guadalajara one day and passed a house where people were singing. He went in and found an Episcopal Church service which interested him so much that he waited to find out about it from the priest in charge. Then he went home and told his friends, and now there are twenty people in that village begging the bishop to start a mission there.

These rural places have a charm all their own, in every country. When Bishop Salinas recently visited San Pedro Martir to confirm twenty-two people, the villagers cleaned up the village streets and their home gardens, in his honor, met him with a band and firecrackers, and after the service had a gay community fiesta.

Youngest Bishop. "Youngest Anglican bishop in the world," Robert Selby Taylor, 32, bishop of Northern Rhodesia, went out to Africa for his consecration, which was to take place September 29 in St. Peter's Cathedral, Likoma, in the neighboring diocese of Nyassaland.

(Top) A Mexican village church may be the finest building in town. (Right) St. Paul's, Frederiksted, is one of four missions in the Virgin Islands. (Below) Older children at Ashhurst School, Guantanamo, Cuba.





LEGEND

- The Episcopal Church and its missionary districts
- Other Churches of the Anglican Communion—English, Welsh, Irish, Scottish, Canadian, Australian, etc. and their missions, except:
- The Far Eastern Churches—Chung Hua Sheng Kung Hui (China) and Nippon Sei Ko Kai (Japan), fully autonomous Churches created through the cooperative missionary efforts of the Churches in the United States, England, and Canada, whose responsibilities continue in China.
- Churches in Europe
- English Chaplaincies

Every dollar you give to the Church helps extend Christian influence around the world as indicated by the map above. Only the white spaces are not served by some branch of the Anglican Communion.

Most of your Church dollar stays in your own community, helping to maintain your parish. With the exception of a few dioceses, over half of each "missionary" dollar (that is, each dollar given for extra-parochial work) remains in the diocese

supporting social service, mission stations and institutional work. Of each dollar that goes to the national Church, several cents is spent under the American flag—for rural work; among the Indians, Negroes, mountaineers; religious education, promotion and administration. War-distressed British missions received \$300,000 in 1941 and it is hoped a similar amount may be sent to them in 1942. Your Church dollar truly goes a long way!



THE EPISCOPAL CHURCH AROUND THE WORLD

WITH THE OTHER CHURCHES
AND MISSIONS OF THE ANGLICAN COMMUNION

Conscientious giving on the part of every Church member will be necessary to meet the 1942 parochial, diocesan and national Church budgets, declares Lewis B. Franklin, treasurer of the National Council. The needs and opportunities for the church's ministrations are greater in these war days than ever before. Many new fields are ready for work. The national Church's 1942 budget is \$2,525,000, including the amount asked for aid to British missions. This will be

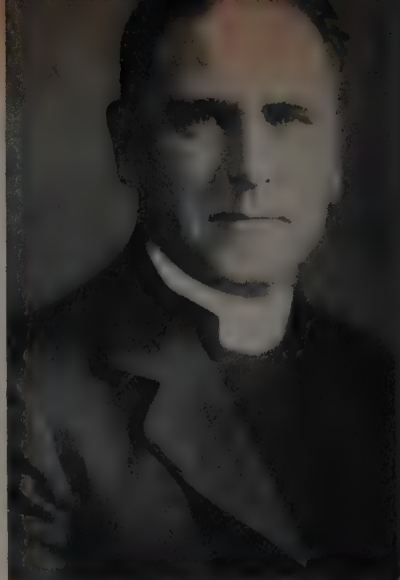
met, Dr. Franklin says, if each diocese gives the amount of its 1941 givings, plus the amount contributed to British missions.

The Presiding Bishop's *Forward in Service* program calls every Churchman and woman to do his part for the Church. Work, Worship and Give happily to the Church this year! Respond when the Church calls on you!

(The above world map in 22 x 38 size is available in color from the National Council for 35c.)



Church clubhouse near Trinidad Agricultural College, Baguio, P. I., is scene of endless games, conferences and meetings, and an early service on Saturdays. Rev. George Bartter in photo. (Right) Norman S. Binsted, Bishop of the Tohoku in Japan since 1928, now in charge in the Philippines.



FORTY years is no time at all in the life of the Church, yet in that time some things have been accomplished in the Philippine Islands which could scarcely have been dreamed of when Bishop Charles H. Brent was sent there forty years ago.

It is easy enough to point out the buildings: Here is the Cathedral and here are old St. Luke's Church and St. Luke's Hospital in Manila; here are schools and churches in the mountains and far south at Zamboanga and Upi; but the real achievement is not so easily seen. It lies most of all in the trained Christian leadership to be found in many places, teachers and nurses, catechists and, crowning event of the forty years, two native-born priests, with other candidates in training. Nurses from St. Luke's and doctors who, serving there, have absorbed much of the hospital's high standard of service, are now to be found in almost every part of the Islands.

Growth in the number of Church members is evidence of further achievement. Many bishops in the United States have in their dioceses fewer baptized people to be taught and trained than the 21,000 in the Philippines. It is now one of the Episcopal Church's most numerous fields, where forty years ago Bishop Brent was sent only to look after Americans in the Army or in business and government offices.

Forty Years of Progre

CHURCH BOASTS 21,000 COMMUNICANTS, TRAI

The late Bishop Gouverneur F. Mosher in his twenty years as bishop constantly begged for more workers. The field has been far understaffed for years, which makes all the more welcome the reinforcements which have come from China and Japan. Americans withdrawing for the present from those countries are helping in many ways, in the schools, hospitals and missions, while the bishop now in charge, Norman S. Binsted, also comes from Japan. The suffragan bishop, Robert F. Wilner, was on the China staff ten years before going to the Philippines. They say there are two new classes of people on the staff now, the I.C.'s and I.J.'s. The I.C.'s start every conversation by saying, "In China—" while the I.J.'s always begin with, "In Japan—." The I.J.'s who live in Manila say that they had always thought Tokyo an extremely noisy city but it seems a quiet retreat compared to Manila.

Increase in numbers and activity among the Army posts near Manila has offered new opportunity for service among the men but has not upset the Church's work.

Among recent material achievements one of the longest awaited and most needed is a new church for St. Anne's Mission, Besao. The Rev. Vincent Gowen, in charge, has told more than once of the extreme difficulty in making an out-worn crowded building do treble duty as school room, recreation hall and church, with the altar screened between services. This with

Tinguian Churchman, Mountain Province





(Left) Lillian Weiser, superintendent of nurses' training school, St. Luke's Hospital, Manila, P. I., has seen her young graduates take responsible positions all through the Islands. (Above) Services on All Saints' Day such as this with Bishop Wilner at the cemetery of the Good Shepherd Mission, Calarian, help to banish primitive fears.

Recorded in Philippines

TIVE LEADERS, MANY HOSPITALS AND SCHOOLS

nearly 2,000 baptized persons to care for.

A new stone church is nearing completion—would have been done before this but for the delays which somehow always attend Oriental transactions. The well known architect, Jan Bergamini, who has planned many of the Church's buildings in China and Japan, has been living in Besao, not

only as architect but as builder, supervisor and foreman, watching every foot of the work.

Some of the missions, especially the outstations at remote spots in the mountains, have not even this hope, such as one of the Sagada stations, the Mission of the Annunciation at Tanulong, where 692 communicants and several hundred more baptized people have no church but a small schoolhouse which cannot begin to contain the congregation.

St. Luke's Hospital, Manila, one of the oldest and most weatherworn of all the mission buildings, is in the midst of a local appeal which promises to be successful. The hospital's fine standards and careful use of equipment have enabled it to win first place year after year among hospitals of its class on the annual Manila Hospital Day. Commissioner Sayre has accepted chairmanship of the local committee, which hopes to raise \$25,000.

One personal need in the Philippines which is now to be met through the United Thank Offering building appropriation voted by the last (1940) Triennial Meeting of the women of the

Church is new living quarters for one of the workers, Elsie Sharp, near Baguio.

Never a word about this has been heard from her, except in reply to questions, but for years she has been living in a little cell-like space in the building which serves as kindergarten and clubhouse, indoor center for games, and chapel. The reason for such a diversified building is the Trinidad Agricultural School, a government institution, where about one-third (150) of the students are Church boys and girls from missions throughout the province. The clubhouse is invaluable to keep them in touch with the Church during their first years away from home.

Thirty or forty of them come to the Saturday Communion service at six in the morning. Other students come for meetings. The upper floor of the clubhouse is used for many evening meetings and conferences, attended sometimes by more than a hundred students. The more useful the clubhouse is, of course, the less privacy and peace it has for the long-suffering but uncomplaining missionary.

Japanese make up a few colonies, prosperous and law-abiding, but they are not present in the great numbers sometimes alleged. There are perhaps 25,000 or less than 1 in 600. Bishop Mosher and others have long wanted the Church to start work among them. Perhaps now this can be done.

Igorot Churchwoman, Mountain Province





Many Negro girls pursue higher learning at the American Church Institute schools.

NEGRO youth from all parts of the United States today are crowding into the schools maintained by the American Church Institute for Negroes. Their enrollment, according to the Rev. Cyril E. Bentley, director of the Institute, is the "largest on record," and is creating new problems of overflowing classrooms and shortages in equipment and teachers in practically all of the institutions.

Largest American educational organization maintained exclusively for Negroes, the American Church Institute is one of the most effective agencies of the Church for bettering the lot of the Southern Negro. The effects of its work are incalculable for its graduates, coming from every section of the nation, carry their newly acquired knowledge back to their communities and often help change the life and character of entire neighborhoods and even counties.

But the actual number of Negro young people and adults directly influenced by the schools cannot be measured by the approximately 4,500 enrolled as "regular" students. From 10,000 to 15,000 young people and adults from regions far back in the country attend these schools annually for from one or two days to several weeks for special instruction in many subjects including moral and religious duties.

Trade Skills Open Ne

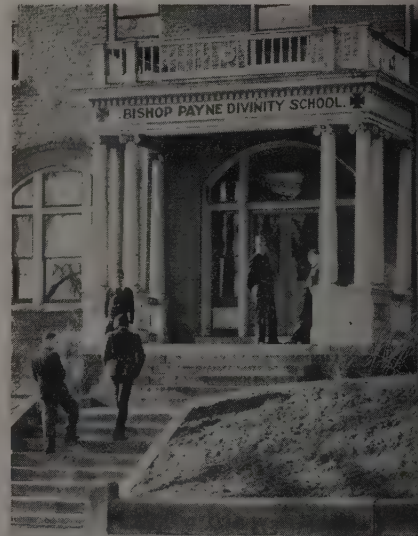
AMERICAN CHURCH INSTITUTE SCHOOLS N



The first Easter service held this year at the Fort Valley College Center was attended by many students and their friends.

In addition to the 15,000 or more, including regular students, who come to the schools for brief periods, the officers and teachers go out to the crossroads and rural communities where they carry helpfulness, inspiration and education to the homes and to the public schools. It is estimated that these Institute schools during the past decade have ministered to more than 350,000 Negro youths and adults.

The work of the Institute was started on Lincoln's birthday in 1906. Within one year it included three schools: St. Augustine's School (now St. Augustine's College) in Raleigh, N. C.; the Bishop Payne Divinity School, Petersburg, Va.; and St. Paul Normal and Industrial School, Lawrenceville, Va. Today, in addition to these three original schools, the Institute has affiliated with it Voorhees Normal and Industrial School, Denmark, S. C.; St. Mark's School, Birmingham, Ala.; Gailor Industrial School, Mason, Tenn.; Gaudet Normal and Industrial School, New Orleans; the Okolona Industrial School, Okolona, Miss.; and the Calhoun School, a high school near Birmingham, Ala., which was opened this fall and which



Bishop Payne Divinity School, Petersburg, Va., trains Negroes for the ministry.

will train young people and adults for various occupations.

The trend in the Institute's program, Mr. Bentley explains, is toward strengthening the work in trades, with slightly less stress on preparation for professional life. The program is

Vistas to Negro Youth

RESS TRAINING IN MANUAL CRAFTS



Voorhees students come from this kind of typical sharecropper's family.



Tackling a chemistry experiment at St. Agnes' Training School, Raleigh, N. C.



A prospective young farmer on the job in St. Augustine's College dairy.

planned to fit the student for employment for which he is best adapted and in which there is the most opportunity. Trades taught at these institutions include: barbering, dressmaking, cooking, sewing, masonry, weaving, tailoring, stock-raising, plumbing, carpentry,

electric wiring, farming, business practice, beauty culture, and teacher training for the Negro public schools in the South.

One of the great opportunities and missions of the Church in the United States today is to the colored race, says the Institute's director. One out of every ten persons in this country is a Negro and they are scattered throughout every State of the Union. Their membership in the Church has grown to nearly 50,000 communicants while some 170 colored clergymen are looking after the spiritual needs of more than 280 congregations.

During the years since the founding of the Institute there has been an increase in Negro Church membership of 350 per cent compared with an increase of only 200 per cent in the Church as a whole. Whereas only one out of every twenty college students is a member of the Episcopal Church, one out of every seven and a half in the Institute colleges and schools is an Episcopalian, and more than half of the student body and faculty at St. Augustine's College are confirmed. These schools have sent nearly 150 of their graduates into the ministry where



Training in manual crafts and lucrative trades attracts boys to Institute schools.

they now are serving in all parts of the United States.

Institute schools are respected by eminent educators in both the North and in the South, and according to Dr. Thomas J. Jones, director of the Phelps Stokes Fund and a Presbyterian, they have been "among the most effective agencies in this country for the development of sound race relations."

"Enter, Episcopal Church"

Joy Homer, spending eight months in China for the Committee on China Relief, came into contact several times with the work of the Episcopal Church. She writes of these in her book, *Dawn Watch in China*, (Houghton Mifflin, Boston, \$3). On one of her motor trips, the Rt. Rev. Robin Chen, assistant bishop of Anking, was in the company.

"We arrived," writes Miss Homer, "at the vast iron gates of Hanchow. They were closed and barred. . . . Mr. Li clambered out. 'I will persuade the sentry to open them,' said he. A moment later he was pounding on the mighty portal. From within came the startled Chinese equivalent of 'Who goes there?' Mr. Li thought fast, apparently of Bishop Chen. 'We are the Episcopal Church,' he snapped back. There was an impressed silence on the other side of the wall. The Episcopal Church had an elegant title. Still, one had to be careful. The gates swung slowly outward and a head appeared. The sentry motioned us through, with a rifle trained suspiciously on us. 'Enter, Episcopal Church!' We entered!"

Hawaii Is Melting Pot of Races

• CHURCH IS A FACTOR IN THEIR WORKING TOGETHER

RAINBOWS in the sudden showers of the Hawaiian Islands are a symbol of the varied racial groups in that country, who, as a rule, live side by side as harmoniously as the colors of the spectrum. This is sometimes even more true in Church groups than in the community. In the boys' school, Iolani, and the girls', St. Andrew's Priory, many races work and play together. A general reception to Church visitors, such as the one given recently to the National Council's Deputation, brings out Hawaiians, Chinese, Japanese, Koreans, Portuguese, and *haoles*, as Caucasian residents of the Islands are called.

Some of the older churches, in neighborhoods where one race predominates, still have congregations largely of that race. This is true especially in the city of Honolulu where St. Elizabeth's with the Rev. W. O. Shim, and St. Peter's with the Rev. Y. S. Mark, are Chinese; Holy Trinity and the Good Samaritan Mission, the Rev. P. T. Fukao and B. S. Ikezawa, are Japanese; and St. Luke's, with the Rev. Noah K. Cho, is still famous not only as the Episcopal Church's only Korean mission but as one of the most loyal and generous congregations anywhere.

One of the fine recent events for the Church in Hawaii is the ordination of two Japanese men who were born in the Islands and have long helped with the work there. They are the Rev. Andrew Otani and James Nakamura.

Away from Honolulu, out on the other islands such as Hawaii, Molokai and Kauai, pineapples, growing by the mile, and countless acres of sugar cane, are tended mostly by Filipinos or Japanese. Two notable archdeacons, the Ven. James Walker on Hawaii, who has worked in the Islands more than twenty years, and the Ven. Henry A. Willey on Kauai, with nearly twenty years of service there, watch over the spiritual welfare of these people, aided by Church Army men, who are lay evangelists and teachers, holding Church schools for children, classes and recreation activities for adults, and services for all. Much of their work is cordially aided by some of the plantation managers who, besides providing buildings and some financial help, contribute also to the Church's general work.

Besides their archdeacon activities Mr. Walker and Mr. Willey have missions and congregations made up from many races, a fact that is not at all featured by them but taken for granted and forgotten.

Among other good pieces of work is the lively community service done through the Robert Shingle Hospital on the island of Molokai. Part of the health education program here has been to lead people who are ill or injured to the hospital before their condition is too serious to be helped, and also to do everything possible to prevent illness. Semi-annual preventive clinics are held, for examination of eyes and chests. The waiting rooms

and wards are gay with color, and the attitude of the staff is one of friendly sympathy. Even the crude remedies employed by some less educated victims, such as filling a wound with tobacco leaves, are viewed with patience rather than scorn. Knives used in cutting cane cause many wounds, and also the hospital treats an abnormal number of dog bites, caused, Mrs. Gwendolyn Shaw, the superintendent, reports, by the fact that Molokai has too many mongrel dogs so nearly starved that their nerves are under bad control.

Back in Honolulu the groundbreaking for the first unit of a new plant for St. Clement's Church, needed to relieve overcrowding, was done by the whole congregation, with four spades passed around from one person to the next until each one had dug at least one spadeful and the outline of the building appeared on the ground.

The presence of more than 100,000 soldiers in and around Honolulu continues to present a huge opportunity for the Church, if only there were men, or even one man, free to work among them. Army chaplains, of course, must do the work within the army posts but the Bishop could accomplish much in Honolulu. As it is, his own house is open to the men, and seventy-five at a time flock there for the sake of a homelike hour—if it is still like home when shared by seventy-five. Sailors too, by thousands, come and go on every tide.

(Below) Dr. Kenneth C. M. Sills (left) and Bishop Stephen E. Keeler, National Council Deputation visiting Hawaii, in the garden of Senator and Mrs. George P. Cooke. The Deputation recently returned from its study.



(Below) One of many happy christening groups at St. John's Mission, Kahaluu, H. T. This is a Hawaiian-Filipino baby with Chinese and Filipino godfathers.



Army-Navy Program Is Developing Rapidly

BISHOP SHERRILL IS COMMISSION HEAD

THE Church is awake to opportunities and needs created by the Government's great defense program. This is shown clearly by the announcement by the Rt. Rev. Henry K. Sherrill, D.D., Bishop of Massachusetts, that the Church's Army and Navy Commission is planning a vastly expanded program of work among men serving in the Army and Navy. The program will compare in many respects with that carried on during the last war.

The first step in the enlarged program is a survey now being made of the situation in the various dioceses with relation to government camps and training stations. Results of this will be studied and based on these, the Commission expects to launch a nation-wide campaign for funds to support the new program after Jan. 1.

The Rt. Rev. Arthur R. McKinstry, D.D., Bishop of Delaware, has been selected as executive chairman of the campaign and the Rev. David R. Covell of New York, as director.

"The ministry of the Church to our men serving in the Army and Navy at this critical time is both a great re-



Bishop McKinstry, executive chairman of the Army-Navy Campaign.

sponsibility and opportunity," says a letter sent to all bishops by the Presiding Bishop and Bishop Sherrill.



Bishop Sherrill of Massachusetts, Chairman of the Army and Navy Commission of the Church.

"The work is vital to the nation, to our youth, and to the Church. During the current year, the Army and Navy Commission will expend about \$50,000 in equipping chaplains and aiding them in their work. But now the task must be approached in a much larger way, because of the growing size of our military forces. The number of chaplains is growing rapidly but even more important, there is great need of strengthening by personnel and in other ways, the parishes near camps.

Thus the Church steps forward in another great missionary venture.

Mrs. John E. Hill Heads Woman's Auxiliary Executive Board

Mrs. John E. Hill, Philadelphia, new Auxiliary Board Chairman.



MRS. JOHN E. HILL of Philadelphia was elected chairman of the Woman's Auxiliary national executive board at the recent meeting (Oct. 10-13) in New York. Mrs. Hill is now filling her second three-year term on the board as representative of the Third Province. She has been secretary of the board and chairman of its standing committee on finance. She was for six years president of the Pennsylvania diocesan Woman's Auxiliary and previously was its educational secretary. It is one of the strongest diocesan branches in the country. Her husband is rector of All Saints' Church, Philadelphia.

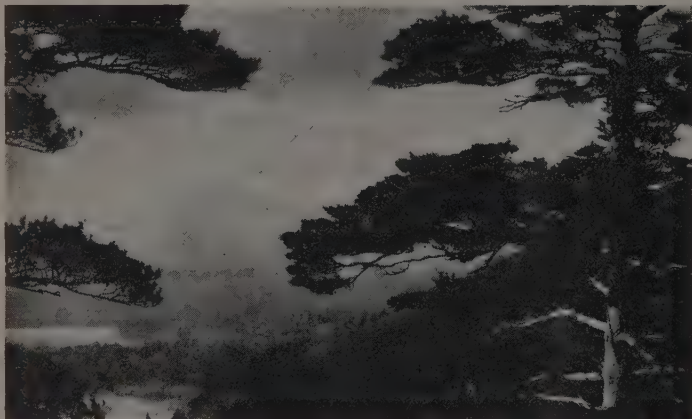
Other officers elected to serve for the coming year (taking office immediately) are Mrs. Charles P. Deems of Minneapolis, vice-chairman and Mrs.

John E. Flockhart of Dubuque, Iowa, secretary. A new member of the board is Mrs. Clifford C. Cowin of Parma (Cleveland), Ohio, elected by the synod of the Fifth Province to represent that province on the board in place of Mrs. J. V. Blake of Akron, Ohio, who has resigned. Mrs. Cowin is chairman of the Christian social relations department of the Ohio Auxiliary.

As the October meeting completed the first year of the present triennium the retiring chairman, Mrs. Clinton Quin of Houston, Texas, asked the board to review the past year to see what progress had been made and what future emphasis is advisable. Committee work in connection with U.T.O. appropriations, scholarships for Church workers, field work, and staff reports occupied much of the session.

Farewell to Japan

American missionaries now withdrawn from Japan are homesick for Japan's beauty and the flower-wreathed roofs of their churches, while Japanese workers in kindergartens, hospitals and churches, are carrying on the Church's work.



Americans B

MISSIONARIES LEAVE

IN many widely separated fields the Church's work is being strengthened and enriched by the willing service of American missionaries who have now withdrawn from Japan. Some, living at home, are helping their home communities to understand the difference between the Japanese military aims and the faithful Christian devotion of the Japanese people. Others are taking up work in places where reinforcement has long been wanted.

Two of the three bishops are in charge of other dioceses. Bishop Charles S. Reifsnider, one of the last to leave Japan, arrived only recently in California. Bishop Shirley Nichols, now in charge of the missionary district of Salina, Kansas, is shepherding a wide sweep of new American country in exchange for the ancient city of Kyoto, which was already old when buffaloes roamed over what were to be the Kansas plains. Bishop Norman Binsted, in charge of the Church's work in the Philippine Islands, now lives in the great seaport of Manila rather than in the small-town city of Sendai in northeastern Japan, but country work in the Philippines, among the rice fields and mountains, has some points in common with that in Japan.

Also in the Philippines, where the late Bishop Gouverneur Mosher had long been begging for reinforcements, are the Rev. Harold Spackman, Nellie McKim, Helen Boyle, Helen Pond, and Gladys Spencer. Hallie Williams and Helen Skiles are doing rural work in tidewater Virginia. Elizabeth Dickson goes to help the Japanese mission in Western Nebraska. J. E. Fowler is on the National Council staff in New York where his first-hand knowledge of both Japan and China is of great value. The American Cowley Fathers (Society of St. John the Evangelist) have returned to the United States, except the Rev. Walter P. Morse, who went to China when the war began and

Ujiyama "Sad Adieu"

JAPAN WILL REINFORCE SEVERAL FIELDS

is continuing his wonderful work there. Ernestine Gardiner goes to help her brother-in-law, Bishop Nichols, in Salina. Bernice Jansen is adapting her intimate knowledge of rural work in Japan to rural work in Michigan. Dr. Frank Jones of St. Barnabas' Hospital, Osaka, is in Calgary, Canada; Dr. Mabel Elliott of St. Luke's, Tokyo, is at West Palm Beach, Fla.

Virginia, New Jersey, Oklahoma, Texas, South Carolina, Omaha, Illinois, Ohio, Connecticut, Pennsylvania, Washington, D.C., all have one or more members of the Japan staff. American Church people have an unprecedented chance to learn more about the Japanese Church.

At the leper missions in Japan the hospital work has been taken over by the government but religious care is still permitted and is in the hands of the Japanese clergy.

As the various foreigners left Japan, the Church people and others in their community gave them farewell parties. These gatherings have a Japanese name which Bishop Nichols translates as a "send-off," but he says when he was leaving he felt strongly that it was the Americans who were giving a "send-off" to the Japanese Church.

These Japanese, though small in numbers against the 70,000,000 or more of Japan's population, have already a fine tradition. In the three American dioceses especially they treasure the memory of their great American pioneer leaders, Bishop Williams, Bishop McKim and others. They have expressed over and over again their gratitude for all that American men and women and American gifts have done for them in the past eighty years.

They have now inherited such famous institutions as St. Margaret's and St. Agnes' Schools for girls, in Tokyo and Kyoto; St. Paul's University and St. Luke's Medical Center, both in Tokyo; St. Barnabas' Hospital for women and children, in Osaka; the

training school for kindergartners and other women workers in Sendai, now closed but with its influence continuing in the work of its graduates.

The Japanese Church has its own clergy. Now that financial support from outside is cut off by the government's order, most of the clergy families are trying to live on pitifully small salaries; some are driven to taking other work for the sake of their children.

Future leaders of the Japanese Church are now in the many kindergartens which have long been a strong feature of the Church's work. They will be growing up in the next twenty years, while the whole world, including Japan, is trying to solve its appalling problems. American Churchmen everywhere must stand by with sympathy and courage as the Church in Japan steps out into that unknown future.

Among the ten dioceses of the Japanese Church all but two, Tohoku and South Japan, now have Japanese bishops, either in office or awaiting consecration, and by now Tohoku has probably elected one.

The most recent is Dr. Todomu Sugai, head of Central Theological College, Tokyo, elected to succeed Bishop Heaslett of South Tokyo. The Rev. L. S. Maekawa, long known to Americans as rector of Christ Church, Sendai, was elected for Hokkaido, in northern Japan, succeeding the English bishop, Gordon Walsh, and was probably consecrated on September 29. The Rev. Jiro Sasaki has succeeded Bishop Nichols in Kyoto.

The Rt. Rev. Makoto Makita, was elected to succeed Bishop Reifsnider in North Kwanto. Michael Yashiro is Bishop of Kobe.

The remaining Japanese bishops are well known: Naide of Osaka, 1923, his assistant, Bishop Yanagihara, Matsui of Tokyo, 1928, Paul Sasaki of Mid-Japan, 1935. One has died, Bishop Motoda, who preceded Bishop Matsui in Tokyo.





A country devil's procession is still a common sight in many parts of Africa where the Church is at work.



Bishop Leopold Kroll of Liberia



Preaching in the market place attracts native people who are curious about this "new" religion.

Bishop Sails for War-Torn Africa

LEOPOLD KROLL LEAVES TO RESUME POST IN LIBERIA

AT last successful in securing passage back to his field, the Rt. Rev. Leopold Kroll, bishop of Liberia, is on the high seas, nearing his destination as this issue of FORTH is received. With him and Mrs. Kroll is Miss Mary Wood McKenzie, head of the girls' school, House of Bethany, Cape Mount, returning after furlough. Mrs. Harvey Simmonds is also returning, to join her husband.

Mr. Simmonds, head of St. John's Mission and School at Cape Mount, and Captain Frederick Seddon of the Church Army, in charge of the bishop's office in Monrovia, have been the only American men on the National Council staff in Liberia. The only American women have been Mrs. Seddon and Miss Frances Jolly of the Church Army, who has been teaching at the House of Bethany besides doing educational and evangelistic work in the government's leper colony near by.

The schools and health stations, back from the coast, up country from Cape Mount, have been carrying on as best they could with supervision and resources both limited. The country has no more potential influence for good than the little Christian homes now being founded by some of these young men and women, girls with hos-

pital training from St. Timothy's and boys who have been trained as teachers at St. John's.

In the hinterland of Liberia, the Holy Cross Mission, staffed and supported by that Order, continues reaching out to the tribespeople of a wide area.

Liberia, in some ways the Church's smallest mission field, farthest from any other work of the American Church except Brazil, now finds itself in the center of the West African front, on the seacoast with Dakar and Freetown to the northwest and Abidjan on the Ivory Coast to the east.

The country has been feeling the effect of war for some years. Almost wholly dependent on shipping for all contact with the rest of the world, its economic margin of safety never high and easily upset, life has been increasingly difficult. This is reflected in the Church's work when, for example, lack of shipping has made hospital supplies almost impossible to obtain, and the people's lack of employment and income has made it hard for them to pay hospital fees.

Liberia is itself a monument to freedom and democracy since it was founded in the 1820's to be a home for

American Negroes who had gained their freedom. The theory did not work out, as it happened. The descendants of the Americo-Liberians are settled along the coast and number relatively few contrasted with the million or more tribespeople in the hinterland.

The Church's work has been up hill from the first. Many gallant missionary volunteers, men and women, have died in service there. Others, no less gallant, have managed to meet all demands of the unfriendly climate and difficult living conditions and have worked for years. Lack of funds for promoting and equipping the work has retarded it, and so have the long intervals, sometimes three years, between bishops. No possible doubt exists of the response that would come if the opportunity for well-rounded Church life could be extended.

Working without pay, the local carpenters of Peekskill, N. Y., recently completed a chapel for St. Peter's School, (Episcopal) a self-help preparatory school for boys near Peekskill. The carpenters also converted the annex of the main school building into a cubicle dormitory. The men, many of them Roman Catholics, gave up fourteen Saturdays to do the work.

NEW BOOKS FOR YOUR READING LIST

In the introduction to his book *Under Fire* (N. Y. Macmillan, \$1.65) A. M. Chirgwin, General Secretary of the London Missionary Society, says: "If it is true that the Christian Church is beset with enemies behind and before, it is equally true that it has within itself the proof of the presence of the Lord; and if it is under fire in a hostile world it is in a mood to move out like an army with banners against all foes."

* * *

Pat McCormick by R. J. Northcott (N. Y. Longmans, Green & Co. \$1.25) is a breezy informal story of the man who followed Dick Sheppard as vicar of famous old St. Martin-in-the-Field. From Pat McCormick's early days in a South African gold mine, through the first World War and down to the present London bombings, it is a story of adventure, courage and faith on the part of one who lived a "Man's Life" and whose preaching brought inspiration and solace to millions.

* * *

From Carabao to Clipper by E. K. and I. W. Higdon (N. Y. Friendship Press, Missionary Education Movement, 1941, 120 pages, cloth \$1, paper 50 cents) describes various educational activities promoted by joint action of several mission boards in the Philippine Islands. Page 96 has a paragraph about Bishop Brent. Chapter One has

an exceptionally clear account of the successive waves of immigration that have made Philippine history interesting.

* * *

A new heaven and a new earth by Edwin Lewis (N. Y. Abingdon-Cokesbury, \$2.) Christianity seeks a new form of human brotherhood. Dr. Lewis considers what this is; what justifies it, what threatens it today; and what promises its eventual realization.

* * *

Samuel M. Zwemer: The Cross Above the Crescent. Zondervan Publishing House, Grand Rapids, Michigan, 1941. You may think that missions to Moslems are too difficult an enterprise to be worth trying, but when you can listen to a veteran of forty years' heroic service in the hard fields of Arabia and Egypt you will find his experience and his convictions are worth sharing. "Islam, its Worth and its Failure," "Present-Day Movements in Islam," "The Fourth Religion of China," "The Nearest Way to the Moslem Heart"—these four chapter titles out of seventeen will give a glimpse of the contents of a book vividly written and admirably illustrated.

Reporting the resignations on account of age or ill health, of five Church of England Bishops, the *London Church Times* says: "Bishops are falling from the apostolic tree like leaves into the brooks of Vallombrosa."

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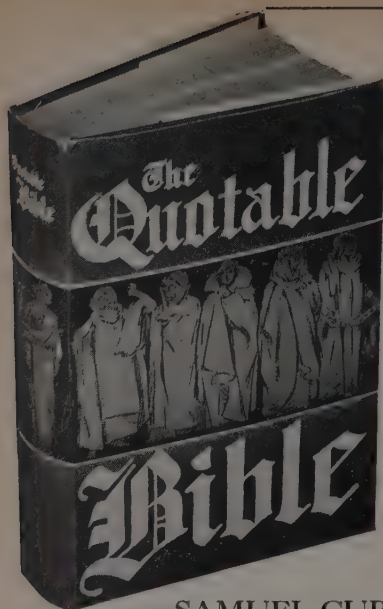
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Attention, Please

Where is the national headquarters of the Episcopal Church? At 281 Fourth Avenue, New York City, in the six-story building called Church Missions House, the cornerstone of which was placed in 1892.

How many laymen are there among the thirty-three members of the Church's National Council? Eleven laymen and four women.

What is the Church doing to help European refugees? A national Church committee, working through the National Council's Department of Christian Social Relations, provides information for parishes and dioceses who wish to help; advises them how they may be of most service; works in close touch with other national refugee committees.

Why are many parishes putting special emphasis on prayer and worship this year? They are the two points emphasized now in the Presiding Bishop's ten-year Forward in Service plan.

Do many people leave legacies or bequests for the Church's national work? In the past ten years over \$2,300,000 has been received from the estates of 56 men and 218 women.

Is any financial help given to young women wanting to train for Church work? Yes. Through the Woman's Auxiliary and the United Thank Offering, scholarships are sometimes available.

What is the Young People's Offering given for, this year? One-third for extension of youth work; one-third toward a church and community center in the government's resettlement project at Wind River Dam, Wyoming; one-third for the Hankow diocesan middle school at Chennan in free China.

What schools for Negroes has the Episcopal Church, similar to Hampton and Tuskegee? Seven normal and industrial schools, one of which has college rating; a Church center for student work, and a divinity school. The total enrollment, around 4,500, is more than twice that of Hampton and Tuskegee combined.

How is the Church's work in China doing, after four years of war? It was never more encouraging. In areas occupied by the Japanese military, relatively little harm has been done to existing work, hospitals and churches are busy, work among refugees has aided thousands; in free China the schools, migrating from bombed areas, are hard at work while much new evangelistic activity has started in regions previously untouched.

Paid-in-Full. Church property acquired recently at Glando, Wyo., by Bishop Ziegler, will open soon as a "paid-in-full" place of worship. The American Church Building Fund has made a gift which will enable the congregation to pay for the building which was acquired from another religious body unable to carry a mortgage on the structure. The congregation represents months of work on the part of Bishop Ziegler in rounding up people who would favor Church services, but who, for the most part, never had attended an Episcopal service.

Old Christ Church in Philadelphia has organized a Journalism Club the aim of which is to train persons interested in writing for the parish paper, "The Belfry." Also the club will train these persons to write publicity for the church's 250th anniversary to be celebrated in 1945.

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In renewing her subscription to FORTH, Miss Lydia S. Gould of Providence, R.I., writes:

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Many members of St. Agnes' Church, Miami, Florida, have moved into Liberty Square, the new federal housing project for Negroes. The parish has bought a lot near by and hopes to build a chapel in order to keep its own people from drifting away and to reach the many unchurched. The Rev. J. E. Culmer is rector of this parish which, with a membership of 1,453, is one of the Church's largest, colored or white.

* * *

A Pocket Prayer Book of 143 pages, about 3 x 4½ inches, has been compiled by Ralph Spaulding Cushman, Methodist bishop in St. Paul, Minn., and published by the Upper Room Press, Nashville, Tenn., under the copyright of the Methodist Church's General Commission on Evangelism. It includes quotations from the Bible, brief prayers and meditations for special occasions, and twenty-one poems by the compiler.

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Debt Removal. The Diocese of Delaware is aiming to be the first debt-free diocese in the Church. A campaign to that end was recently opened at a congregational meeting addressed by the Presiding Bishop and Bishop McKinstry. Both stressed the need for elimination of burdensome debts as an essential in the Forward Movement of the Church.

More 100 Percenters

FORTH is now going into the homes of every family in three more parishes, whose total membership varies from eight to 230 families. The churches are St. John's, Youngstown, O.; St. Peter's, Perth Amboy, N. J.; and St. Gabriel's Mission, Faison, N. C.

Twelve widely scattered parishes have taken advantage of FORTH's group subscription plan recently. They are: All Saints', Worcester, Mass.; St. Mark's, Louisville, Ky.; Christ Church, Alameda, Calif.; St. Stephen's, McKeesport, Pa.; Christ Church, Geneva, O.; Trinity Church, New Haven, Conn.; Incarnation, Garden City, N. Y.; St. Anne's, Winton, Pa.; St. James', Jermyn, Pa.; St. Martin's, Charlotte, N. C.; Ascension Memorial Church, Ipswich, Mass.; and Christ Church, Lima, Ohio, which also has a 100 per cent vestry. Trinity Church, Fillmore, Calif., has sent in ten new subscriptions and eleven renewals, while St. Thomas', Newark, N. J., has renewed sixty-four of its subscriptions.

Among the parishes that recently have renewed their group subscriptions to FORTH are included among the magazine's 100 per cent parishes are: St. James', Pittston, Pa.; the Church of the Prince of Peace, Dallas, Pa.; and St. John's, Washington, Conn. A renewal of 171 subscriptions also has been received from the Rev. George G. Guinness, for St. James', West Hartford, Conn.

Parishes whose vestrymen now are 100 per cent subscribers to the magazine include: St. John's, Montgomery, Ala.; St. Paul's, Savannah, Ga.; and the Church of the Redeemer, Sayre, Pa. Among 100 per cent vestry parishes renewing are St. Paul's, Chicago, and St. John's, Cynwyd, Pa.

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China's War Work

(Continued from Page 15)

country through underbrush, thirty miles in one day. Bishop Chen's feet were so blistered he had to find carriers for the next stage. As they were nearing the next town, a Japanese artillery unit opened fire, killing and wounding many in the town. Twenty minutes earlier he would have been in the midst of it. His bearers deserted but he pushed on, blisters and all, skirting the danger zone for seven miles until he found a river and a boat. All this was reported by Bishop Craighill for Bishop Chen only wrote of his wife's fine spirit in taking the same route a little later.

Journeys are not always so harrowing. Three of the American women went peacefully from Anking to Maolin and wrote chiefly about the beauties of the country.

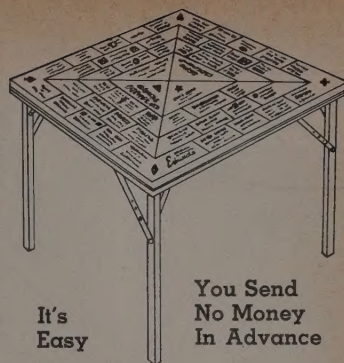
Back in the occupied section of the diocese Bishop Craighill and one or two foreigners are in Wuhu while Dr. Harry B. Taylor continues his thirty-sixth year in China, busy as ever at St. James' Hospital, Anking.

With all its hardships, discomforts and dangers, the Church's work in China and the heroic contributions of the staff, foreign and Chinese, in both occupied and free areas, provide one of the great reasons why Churchmen at home, supporting that work, have cause to be both proud of their Church and humbly grateful for their share in it, this November.

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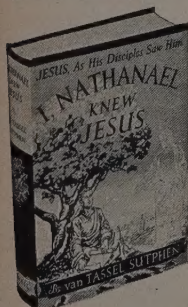
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1. Thirty British dioceses and one American. Pages 18-19.
2. Soldiers, sailors, doctors, nurses, teachers, architects, engineers, mechanics and clerks. Page 8.
3. One out of every seven and a half. Page 22.
4. Because it is expected that some day it will have a population of 10,000,000. Page 6.
5. In Free China. Page 14.
6. Brazil. Page 28.
7. New towns are being created through defense projects, resettlement and reclamation activities. Page 10.
8. Nearly the whole field is rural and many sections can be reached only on horseback. Page 16.
9. The Japanese Government. Page 26.
10. About 21,000. Page 20.
11. Hawaiians, Chinese, Japanese, Koreans, Portuguese and Americans. Page 24.
12. Nearly 9,000. Page 12.

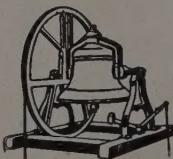
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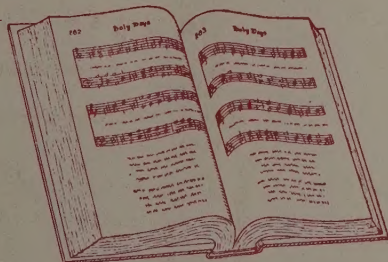
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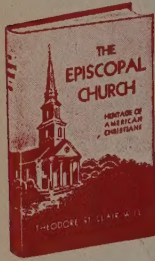
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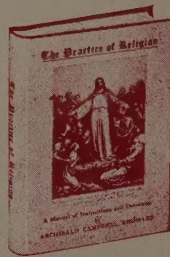
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